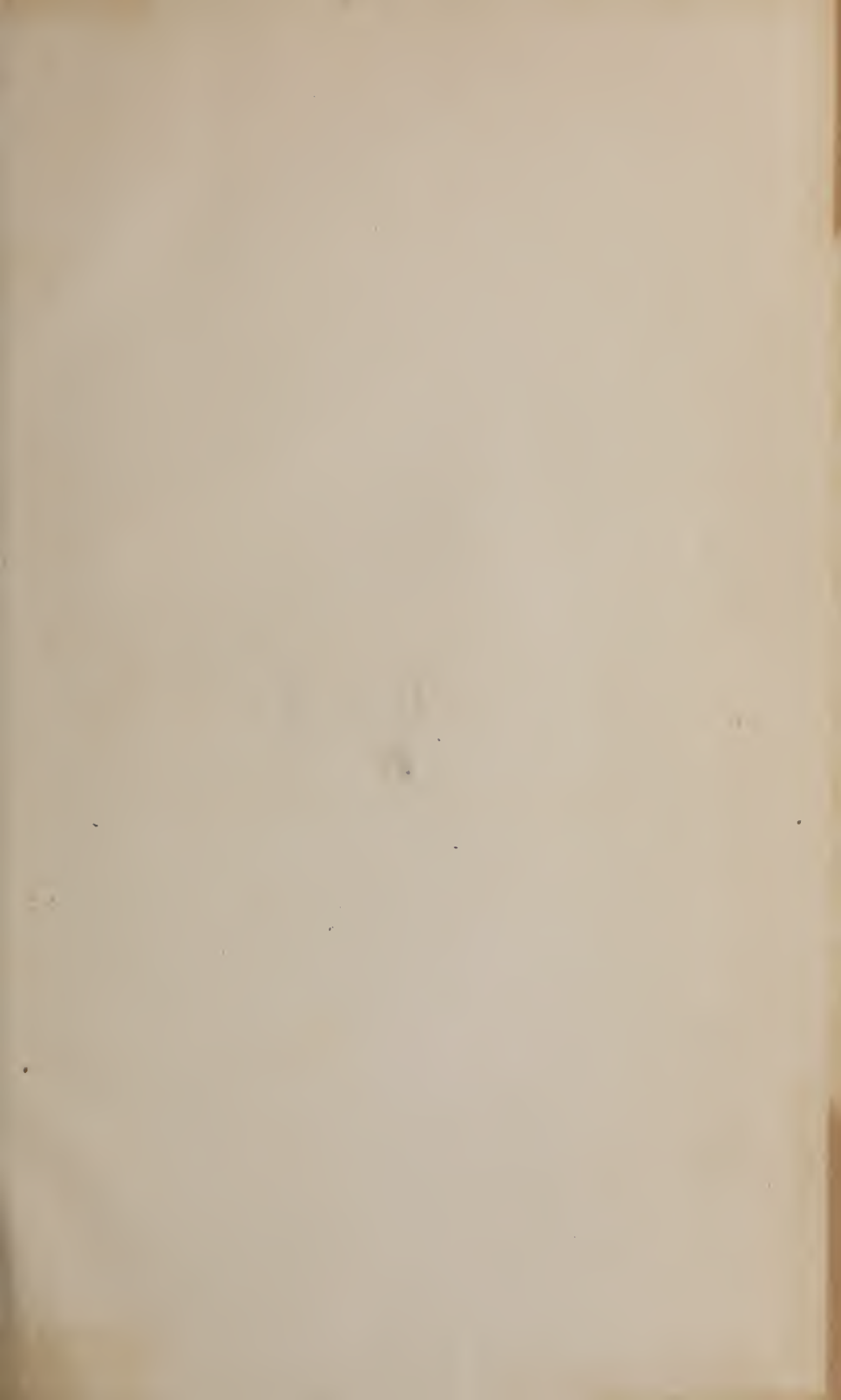


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THE PROSPECTS OF THE SOCIETY: A FEW WORDS
TO ITS FRIENDS.

Our heart greatly prompts us to speak of two very different subjects ; and we are quite sure that we shall have the sympathy of our readers in doing so.

1. At the time of this writing, the June number of *THE CHRISTIAN WORLD*, containing an account of the late Anniversary of the Society and its *TWELFTH ANNUAL REPORT*, has reached all the friends of the Society who receive this periodical, (there are 10,000 who do receive it), and we trust has been read by very many if not all of them. From that document they will have learned what great encouragement the Board have had in their work ; first from the fact that, under many disadvantages growing mainly out of the political and financial state of our country during the last year—especially the last seven or eight months of it,—the receipts of the Society had not fallen off, but increased rather ; and secondly from the remarkable opening of the Papal world for the free circulation of the Sacred Scriptures and the preaching of the Gospel. On these two subjects the Directors of the Society call upon its friends and supporters to join them in heartfelt expressions of thanks to the Almighty God for this two-fold manifestation of His favor. A great and effectual door of usefulness is more manifestly set before the Society than ever in the Papal world, especially in *ITALY* and *FRANCE* (as well as *Belgium* and *Ireland*) in the *OLD WORLD*, and *BRAZIL* and *NEW GRANADA*, (as well as *Mexico* and *Canada*), in the *New*. There has been nothing like this state of things since the great Reformation in the *XVIth*. Century, nor even at that epoch. Twenty-two millions of people in *Italy* may now receive the Bible ! When was there ever anything like this in the history of that beautiful and classic land, which has been so long cursed by the double despotism of the priest and the prince ? And what a Call now comes to this Society from that fair country : “ *Come over and help us !* ” And shall we not heed it ? We have long been praying that *Italy* might be rescued from the grasp of the “ *Man of Sin*,” from the delusions of the *Anti-Christ* of *Rome*. And now that He who is *King* in *Zion* is removing barrier after barrier that hindered the entrance of His Word into that land, which is the centre and heart of the

Papal world, shall we fail to do all that is in our power to make known the blessed Gospel to its many millions of inhabitants? Shall we not rather hail with delight the opportunity of sending, each of us, if it be no more than a dollar, by which a Bible or two, or half a dozen New Testaments, or a score of good religious tracts may reach those in that land who are ready to "*perish for lack of the knowledge?*" None of us have ever had a more blessed opportunity of doing good *in the right place* than we have now. O, let us not neglect it, lest the door be soon shut, and we have to mourn over our want of zeal in behalf of our Master's cause, and the best interests of immortal souls! Would that all the friends of this Society realized fully the importance, the unspeakable importance, of *now* giving to Italy the glorious Gospel of our Lord, that the people of that land may know what it is, and what genuine Christianity is—the Christianity which Paul certainly did preach, if Peter did not, in Rome in its palmyest days.

2. The other subject respecting which we desire to say a word is the Society's need, its pressing need, of *increased* aid during the year on which we are now entering. The Directors have said in the Report that the Society ought to expend at least *Fifty Thousand Dollars* in the foreign field during the year which is now just commenced. Fifty Thousand Dollars is not a large sum for the friends of this Society to give for such a glorious object. Fifty Thousand Dollars, judiciously laid out, would (with the blessing of God) do much to impart the Gospel to Italy, to Brazil, Mexico, New Granada, France, and other Papal countries.

We admit that the times are hard. Many of our friends who were rich men a few months ago, are now poor. Some have literally lost all that they once possessed; others have lost much, and are now so embarrassed as to be able to do little or nothing for those noble enterprises of Religion and Benevolence in which they once took so much pleasure. We are well aware of all this. But we are sustained by the cheering fact that the very solemnity of the times which have come upon us is well calculated to make us all feel the importance of doing, promptly, and with all our might, "what our hand findeth to do." Christian men now begin to see the *value of money, and the preciousness of opportunities for doing good*. And many will find that they can, by resorting to some self-denial, do really more than they had dared to think possible.

Whilst we cannot expect so much aid for a while from some of our once large contributors in the cities, as formerly, we have great hope that our friends in the interior towns, villages, and rural districts, whose means, though they may be affected by the financial state of the country, are not so cramped and restricted as are those of thousands of excellent people in the large cities, will come up cheerfully to the help of the Society, and for awhile, by their liberality, make up for the deficiency of aid on the part of those who cannot give as they have done in former times. We would most respectfully and earnestly request pastors in the villages and country congregations to bring our cause before their people, and forward to our

treasurer whatever sums they may be able to collect. These "rills of benevolence," even though they may not always be large, go to make up the aggregate of our receipts. We often receive most cheering proofs of interest in our work of this sort that greatly encourage us. A pastor of a new Church in one of the newest of the Western States lately sent us a collection of less than three dollars, because he and his people were so much interested in our cause. It was as much for them to give as a hundred dollars would be for some of our older and stronger churches.

We must also look to the spontaneous contributions of many of our dispersed friends, who have not the opportunity to give at a public collection, or in answer to a personal call. We often receive, by letter, donations of five dollars, three dollars, one dollar, from friends whom we have never seen, nor shall see, it is probable, till we meet them in a more glorious world than this. It often happens that a gentleman or a lady, unknown by face and even by name, engages the help of neighbors in behalf of our cause, and sends on to us their joint contribution. So safe have the mails become, that moneys carefully enclosed seldom fail to reach us.

We are particular in making these statements, because we see that our work is growing rapidly on our hands, and that we cannot meet its demands but by engaging our friends, *one and all*, to help us according to their ability. And if they will all do so, we shall have no fear of the want of means to meet all engagements which may be prudently made. We venture to promise to send to every contributor of *five dollars* and upwards, **THE CHRISTIAN WORLD**, by mail *for one year*, if he desires and will give us his address clearly and fully written out, when he sends the money.

Thus far we have been greatly encouraged. The churches in some places—as in New Haven, for instance—have fully come up to their last year's contributions. In some cases they have even exceeded them. But in many parts of the country it is impossible for this to be done.

We will only add that whilst it is impossible for Christians not to take a deep interest in the distressing state of our country, we must think that they will best promote the salvation of this nation by doing the proper work of the Church, and living as those should whom the Savior Himself pronounces to be the "Light of the World" and the "Salt of the earth." Much as we may love our country, there is a Kingdom which is dearer than any earthly State to the heart of every Christian. Blessed be God, when we seek first of all that "Kingdom" and the "righteousness of God" for ourselves and all mankind, we are doing the best thing we can do to save the glorious Commonwealth under whose banners we live. Nor shall we fear for our now agitated and distracted country, if we can only see our Churches and those who belong to them "living churches" and doing the work of the Lord. "*Because thou hast kept the Word of my Patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.*" (Rev. iii., 10.)

AN INTERESTING SERVICE: MISSION TO BRAZIL.

On Sabbath night, May 12th, the Rev. A. J. Compton was ordained by the Presbytery (N. S.) of Pittsburgh as an evangelist, with the view of his laboring as a missionary in Brazil, in the service of the AMERICAN AND FOREIGN CHRISTIAN UNION. The occasion was one of deep interest. The Presbytery held for that purpose a special meeting in the Third Presbyterian Church in the city of Pittsburgh. The Rev. Dr. Kendall, Pastor of the Church, presided in the ordaining service. The Rev. Joel Parker, of New York, one of the Directors of the Society, who had accompanied the Corresponding Secretary for the purpose of attending the service in behalf of the Board, preached the Sermon. The subject was: "*The new Heavens and new Earth,*" (Is. lxx. 17,) predicted in the Sacred Scriptures. Dr. Parker began by referring to the occasion, which he said was that of the ordination of a young man who is to go forth as a missionary for the AMERICAN AND FOREIGN CHRISTIAN UNION, to carry the Gospel to South America, to diffuse the knowledge of a pure and effective Christianity in one of the fairest portions of that continent; where—

"Every prospect pleases
And only man is vile."

The object of that missionary will be to spread, as far as it may be in his power, the Gospel as the Saviour and Apostles preached it, and as Augustin and the Reformers proclaimed it. In other words, to labor for the formation of the "new heavens and new earth" spoken of in the text.

Dr. Parker then proceeded to speak of that glorious millennial age to which there are so many allusions in the Word of God, and to set forth some of the great and wonderful changes man may be expected to undergo in his physical, intellectual, moral, and religious character and state, during that long and blissful period; remarking on the fact that whilst we have books almost innumerable on the glories of the "Heavenly State," almost nothing has been written about the glories of the "Earthly State" in the "latter days,"—those days in which "the knowledge of the glory of God, shall fill the earth as the waters fill the sea." Commencing at this point, he proceeded to speak of the great progress which the children of God will make in that golden age in the spiritual life, their great attainments in all moral excellence and holiness, as well as in divine knowledge; of the increased longevity which some if not all of the human race may be expected to reach, equalling perhaps the antediluvian age; of the vast increase of the population of the world; of the amazing development of the resources of the earth, which will be quite sufficient for the support of an almost inconceivably greater number of human beings than it now sustains; and of the general manifestation of the power and goodness of God in that long period of the triumph of grace over sin, expressing his belief that, at the closing up of the scenes of this world by the Day of Judgment, it will appear that but a comparatively small portion of the human race will be lost.

Such were some of the topics treated of in this interesting discourse which excited unusual attention, and not a few of those who heard it expressed the desire to have the opportunity to read it. On many points Dr. Parker said that, in the absence of full and clear statement made by Divine revelation, we can affirm nothing positively, but can only speak of what we may deem to be probable. The same thing is true in a great measure in regard to the glories of heaven, respecting which we have very wonderful, but still incomplete, glimpses in the Divine oracles.

After the Sermon, the Corresponding Secretary of the Society gave some account of *Brazil*, the country to which it is proposed to send the missionary who was about to be ordained. Among other things he said that Brazil may fairly be called "The United States of South America," having the same extent (three millions of square miles,) facing the Atlantic Ocean, watered by immense rivers, (the Amazon, Orinoco, and others,) possessing great varieties of soil and climate, and productions; and abounding in fine bays and harbors. Brazil has by far the best government, of all the political States of South America, which are thirteen in number, excluding Patagonia, the extreme Southern end of that continent, that is a long and mountainous Peninsula sparsely inhabited by Pagan savages.

The population of Brazil can hardly be much short of eight millions. That country has nearly half the population of the Southern Continent of our hemisphere, as it has nearly half the geographical extent. In this respect it differs considerably from the United States, whose area is much less than half of North America, but which, nevertheless, contains almost two-thirds of the entire population of this continent, being 31,000,000 to 16,000,000. In this estimate, the West Indies are considered as belonging to North America.

The Government of Brazil is a limited or constitutional monarchy, after the model of that of England. The Emperor, Pedro II., is thirty-six years old. He is a native of Brazil. At the age of five years he was committed to the charge of a Regency by his father, Pedro I., who returned to Portugal, his patrimonial Kingdom, whence his father, John VI., had emigrated with the royal family in 1807. At the age of fifteen, Pedro II. was compelled to take the throne, owing to the state of the factions, although contrary to the Constitution which his father had given the country. If we consider the Pope to be no longer a King, (his temporal dominion having faded nearly away,) there are at this time forty-two sovereign princes in Christendom, including Abdool Medjid, the Sultan of the Turks, but excluding his swarthy Majesty, the King of Mosquitia. Of these Sovereign Princes, five are Emperors, (four in Europe and one in America) fourteen are Kings, and the rest are Dukes. Among all the forty-two, Pedro II. has no superior, and but few equals, in the proper qualifications of a sovereign ruler. He is a scholar and a man of science, fond of the society of literary and scientific men, and withal a gentleman of easy, unpretending, but dignified manners. And he is surrounded, in the administration of the government, by able men, many

of whom have had the advantages of European education and travel,—advantages which the Emperor himself has not enjoyed.

In regard to Religion, the Government of Brazil is liberal. The Roman Catholic Church is established by law, but all others are tolerated. That empire is therefore open to all judicious efforts to diffuse the truth. The Emperor is known to be a man of most just sentiments on the subject of religious liberty. Brazil is as open to the Bible as France, or Belgium, or the new Kingdom of Italy. The Missionary Society of the Methodist Episcopal Church sent two or three excellent men to Rio de Janeiro, some twenty-five years ago; but the financial revulsion of 1837-'38 compelled their return to the United States—a fact greatly to be regretted. The AMERICAN AND FOREIGN CHRISTIAN UNION, in connection with the American Seamen's Friend Society, sent, some years ago, the Rev. J. C. Fletcher to the same city, who labored there with success till the failure of Mrs. Fletcher's health made it necessary for them to return home. The Rev. D. V. Collins was afterwards sent to that post, and labored there for a while. The General Assembly's Board of Foreign Missions, has now two excellent men at that city, the Rev. Messrs. Simonton and Blackford. The Southern Baptist Union sent a missionary to Brazil not long since, but he has been compelled by ill-health to return. The American Episcopal Church Missionary Society has recently sent an excellent minister to Para. It is the intention of the AMERICAN AND FOREIGN CHRISTIAN UNION to send one if not two missionaries to Brazil next fall, if the requisite means be furnished.

In conclusion, the Corresponding Secretary called the attention of the audience to the character of the Brazillians, their enterprise; their numerous railways, projected and partly executed; their lines of Steamers, eight of which radiate from Rio de Janeiro, as their centre; the number of their important cities,—Rio de Janeiro, Bahia (or St. Salvador,) Pernambuco, Maranham, Para, etc., of which the first named is much the largest, and one of the finest in the Western hemisphere.

After the address of the Corresponding Secretary, the Presbytery proceeded to the ceremony of ordination, Dr. Kendall presiding. The clergy present, of all denominations, were invited to take part. It was truly pleasant to see so large a number of ministers of the Gospel from different parts of the country, among whom were three or four of the Professors of the Theological Seminary in Allegheny city, at which the Rev. Mr. Compton has pursued his studies, taking part in the "laying on of the hands of the Presbytery."

The Rev. Dr. Plumer then proceeded to deliver, at the request of the Presbytery, a most serious and appropriate charge to the ordained missionary. It was a solemn charge, delivered in a truly tender and affectionate manner, and made a deep impression on all that heard it. A spontaneous collection of eighty dollars was taken up at the close of this most interesting service, in which a large and intelligent assembly, composed of members of all the Churches, took part.

IMPORTANT SIGNS OF THE TIMES.

The religious firmament is resplendent with the most brilliant and promising "Signs of the Times." Never have our CHRISTIAN UNION and other Religious Societies had so many and so great encouragements to labor with vigor for the extension of the Redeemer's Kingdom as at this moment. It is true that our country is engaged in a fearful struggle; but whilst our fellow-citizens are pouring forth their treasures in the most liberal manner, from motives of patriotism, to prosecute what they deem a righteous war, surely our fellow-Christians ought, especially with the help of some self-denial, to do great things for Christ and His cause, which has for its object the reduction of all the world to the sway of Him who is THE PRINCE OF PEACE. And we believe they will. The History of the Church in all ages shows that the walls of the Spiritual "Jerusalem" can be "built in troublous times." Nearly all the great Religious Societies of England, of this age, were founded amid the scenes of England's greatest conflict—a conflict for national existence. The British and Foreign Bible Society—one of the largest glories of our times—came into existence in 1804, amid the tremendous war with France which immediately followed the rupture of the Treaty of Peace at Amiens. And its first Anniversary (in 1805) was held just at the time when Bonaparte was beginning to assemble a vast army at Boulogne, almost in sight of England, with the purpose of invading, and if possible of conquering a country which was then, as she is now, one of the greatest bulwarks of Protestantism. That was a dark day for England and for the world. But it was just in that time of gloom and apprehension that the noble Institution to which we have referred, was formed to give the Sacred Scriptures to all the world, even France not excepted.

And we may add, that to the same stormy period in British History, (that of 1790—1815,) in which England was almost all the time engaged in a most fearful struggle with France, the Baptist Missionary Society, the London Missionary Society, the Church Missionary Society, arose, in the order here stated; thus forming with the British and Foreign Bible Society, a perfect constellation of great Christian Institutions, for the salvation of the world.

But we are wandering from the subject on which we purpose to say a few words: the auspicious signs of the times.

And first: No one can fail to be struck with the important fact that the great question of the temporal dominion of the Pope is now being so extensively and so ably discussed, not so much in Protestant countries, and by Protestant writers, as in Roman Catholic countries, and by Roman Catholic orators and authors. In proof of this we may cite the able pamphlets published in France, including those of the light and witty About, as well as the more solid and serious La Gueronniere. Very able pamphlets have also appeared in Italy and Germany.

Still more important is the discussion of the subject in the national legis-

latures of France and Sardinia, or rather of what is now the Kingdom of Italy. The speeches of Prince Napoleon and Cavour have treated the question from the proper points of view, and have produced a great sensation in the Papal World, as is seen in the violent attacks which certain Roman Catholic Prelates in France have made on the Emperor and his Government. Some of the Italian Prelates in the dominions of Victor Emanuel have been also very violent—just as much so as they dare; whilst the Pope has betaken himself to the business of making “Allocutions” on the subject, not for the enlightenment of the “Congregation” of Cardinals, but for effect upon the “faithful” of the entire Roman Catholic world, especially that part which is under the sway of the great Roman Catholic Powers.

Not only so; even grave Roman Catholic Doctors of Divinity and Professors of Theology are beginning to discuss the subject before popular assemblies, and this too in cities intensely Roman Catholic. For instance, Dr Doellinger, one of the Professors in the Roman Catholic Faculty of the University of Munich, has been delivering four lectures, to large and deeply interested audiences in that city, on this great subject, notwithstanding the protest of the Pope’s Nuncio!

What a change is coming over the world! When the Popes claimed and asserted in the Middle Ages the right to dispose of the thrones of all princes, a tremendous contest arose. The German “Cæsars” took it up, but the Popes were too many for them. Henry IV., of that Empire, in retiring from the field bequeathed the championship of the princes to Philip le Bel of France, who took hold of the cause with such vigor that he triumphantly bade defiance to the thunders of the Vatican, and humbled the proud pontiff in the dust. Not only so, but the Popes were compelled to spend a “seventy years’ Babylonish captivity” at Avignon in France. The powerful Kings of that country were determined to have the disturbers of the peace of the world as near to them as might be convenient. To the “Rome on the Rhone” was annexed a small territory, as a “patrimony of St. Peter,” so that the temporal dominion of His Holiness was not taken quite away, although his right to interfere with the civil government of the world outside of his own petty state was both denied and rejected with scorn. It was a long time, however, before the princes of Europe dared to take the bold ground of denying what virtually amounted to a claim on the part of the Pope to govern the whole world, princes as well as people. No monarch less powerful, or less popular, than Philip the Beautiful, could have attempted it successfully.

But now the day has come when the Pope must renounce his temporal dominion over the “Patrimony of St. Peter” whatever it may be. All must be given up, and the successors of St. Peter must have no more of this earth to govern, as kings, than did the Saint himself. And this is becoming the *Doctrine* of Roman Catholic Princes and Doctors. Its progress among the former is quite rapid, and must become universal; we confess that among the latter it will be more slow. Verily the times are changing, or rather have changed very greatly.

2. Another sign of the times is the great progress which the question of religious liberty is making in the Papal world. It seems almost incredible (but it is true,) that Austria, which a few years ago made an infamous Concordat with the present Pope, which bound her hand and foot in the chains of the Vatican, has actually granted entire religious liberty to all sects of Christians in her dominion, so that a man may be a Protestant and openly profess his faith, and even be eligible to the civil and political offices. In a word, Protestants and Romanists are put on the same footing by the Constitution and the laws of the Empire! This is indeed a great change. The Concordat, whether formally revoked or not, is of course given to the winds.

The Concordats which some of the German States (and among them Baden and Wurtemberg, to their great disgrace) made with the Pope not long since, have been abrogated by the legislatures of those States by a decisive vote. All this looks well. It is a great thing to see *legal* obstacles removed. The opposition of priests and the petty magistrates may long *impede*, but can hardly prevent, the ultimate triumph of the Gospel.

3. It is an encouraging "sign of the times" that even in Spain there are men found who are ready to stand up for religious liberty. We refer to what recently took place in the Cortès, when Sennor Figuerola, a Deputy, in speaking of the unjustifiable course of the Censors of the Press in reference to the *Clamor Publico*, one of the Journals of Madrid, which had severely but justly criticised a document published by a Spanish Bishop, (Father Claret,) which the editor pronounced to be, in some of its parts, a disgrace to the age. The document in question was one of the Bishop's *mandements*, or addresses to the people of his diocese, in which he condemns to hell not only all frequenters of balls and theatres, but all men of liberal opinions. In regard to this document, the editor of the *Clamor Publico* charges the bishop and his party with aiming at alarming the conscience and promoting superstition, by introducing unhappiness and bitterness into the hearts of the people, and inspiring with fear the minds of the credulous, fanatical, and ignorant. "Let not the men who now govern, or any constitutional party, be guilty of entertaining any such illusions. The crusade which has been commenced, the war of extermination which is preached, is against all those, without exception, who have accepted the great reforms of the present epoch and the conquests of civilization. We should all be confounded under the same blow by the triumph of those new barbarians who profane the Gospel, and wish to make the God of charity, clemency, and mercy, a God of hate, rancor, and vengeance. Alas for us, if the reaction should prevail!"

The discussion which Sennor Figuerola's remarks and quotations from the *Clamor Publico* excited, showed that there is a large number of men of liberal views in the Cortes. In fact, it now begins to appear that the movement in Italy is already exerting an influence for good in what is called in Europe the "Peninsula." Spain and Portugal cannot fail ultimately to follow Italy. Even now there are newspapers in Spain that admit

in so many words, “*their conviction that liberal institutions are incompatible with Roman Catholicism.*”

We might enumerate other movements that belong to the same category; but we have said enough to show, (in connection with the fact that so many great Roman Catholic countries are now fully open to the Gospel,) that the Saviour is calling our CHRISTIAN UNION* to a great work—a work inferior to none which the Church of Christ is invited, yea commanded, to undertake in these days.

HOW THE WORK GOES ON IN ITALY.

So many interesting details respecting the work of Bible-distribution and other evangelistic labor in Italy come to us, that we scarcely know which facts to *select*; to publish *all* is impossible for us, with the very limited space which we can give to the subject. We hope to be able to give something from the pen of our own missionary, the Rev. E. Edwin Hall, in our next number.

The Rev. Dr. Revel, Chairman of the Waldensian Missionary Committee, says: “We have eleven ministers, eleven male and female teachers, and four evangelists, not ordained, employed in the work of Italian evangelization among the Roman Catholics. We have under our direction a dozen colporteurs. We pay them eighty francs each per month, and travelling expenses, which amounts to 1,200 francs each per annum, or \$240.”

Dr. Revel estimates the number of colporteurs now at work in Italy at about forty, and says that a number of capable men can be furnished from the Waldensian churches to sell and distribute the Sacred Scriptures and religious tracts, and that the Synod has, at various central points, such as Turin, Leghorn, Perugia, Milan, Bologna, Naples, and Palermo, ministers and other laborers, capable of superintending and directing them.

“In order to give you,” says Dr. R., “an idea of the bearing of the political revolution which has taken place in this country, which has until now been called a *Popish* nation and country *par excellence*, I will limit myself to the fact that, in the month of December last, one of our colporteurs of Bibles and religious tracts, went to the mountains and valleys of Piedmont with his *permit to sell*, delivered by the intendent of Pignerol, and his pack of books on his back, and commenced to sell at Pignerol. He came to Turin, where he made up a stock at the central depot or *Evangelical Library*. From thence he passed to Alexandria, Placentia, Reggio, and Bologna; then passing over the Appennines, he arrived at Florence, where he passed some days, selling in the city and its environs, and replenishing his pack at our depot; took his route for Arezzo, Perugia, Foligno, Spoleto, Monte Calvo, Sora, Iserna, Capua, Naples. Here he made another halt, again supplying himself at the depository just established there, and resuming his

* We have come to the conclusion to employ this shorter designation of the Society in familiar writing and discourse, rather than the longer and more formal one which is that of its Constitution and of the Act of incorporation. Just as we speak of “*The American Board*,” instead of “*The American Board of Commissioners for Foreign Missions*.”

Bible-pilgrimage through Salerno, Policastro, Cozenza, Monte Leone, Reggio, and from thence to Messina, where he sold passably, and from whence he went to Palermo, where he is at present.

“A depository has also been formed in this last named city. He thinks of setting out for Trapani, Marsala, Girgenti, Noto, Catania, and Messina. That which is particularly remarkable is, that he has traversed the Italian peninsula from one extremity to the other, selling the *Book* which the Roman clergy oppose with fury, without having been *molested* in one place; and everywhere *protected* by the civil authorities.”

In no part of Italy does the sale of the Bible excite more interest than in the city of Naples. In the *Strada Toledo*, the most crowded street in that city, a lad may be seen sitting behind a “stand” that resembles a “tray,” filled with Italian Bibles and Testaments, and calling out in a broad Neapolitan accent that arrests the attention of the passers-by: *Il Libro! Il Libro!* (The Book! The Book!) How beautiful this proclamation! “The Book!” “The Book!” Yes, the Bible is emphatically THE BOOK! This is what the word Bible means, but most of people are apt to lose sight of that fact.

Generally speaking, the clergy are unfavorable to the unrestricted circulation of the Word of God. This was to be expected. They have been taught to believe the Bible to be a dangerous book for the masses. Indeed, to many of the priests the Bible is quite an unknown book. Martini’s Bible, with notes, in several large volumes, they have seen in the book-stores. This is the only Bible in the Italian language they had seen before the summer of 1860; we speak of the priests of central and lower Italy, and particularly what was formerly the “Kingdom of the Two Sicilies.” We are gratified, however, to be able to say that there are priests who seem to hail with delight the distribution of the Bible and religious tracts. A printer in Naples having gotten hold of the famous “Letter of Dr. De Sanctis to Pius IX,” was so pleased with it that he issued it in the form of a broad-sheet tract, and posted some copies at the corners of the streets. Of course a crowd was collected wherever it was seen. On one occasion, a colporteur from Tuscany was touched on the shoulder by a priest who came up behind him, as he stood in the crowd, reading this remarkable document. “Buy it, buy it,” said the priest, “and keep it by you as long as you live, for it is the truth.”

It sometimes happens that a Garribaldian soldier will interfere, as he passes by and hears an ecclesiastic berating a colporteur or Bible-vender in the street, for selling the Word of God, and by his words and looks expresses great displeasure at such conduct, and frightens away the “son of the church.”

Lieutenant Graydon, of the British Navy, has long been active in the distribution of the Scriptures in Upper Italy. But of late he has been down in the South, prosecuting the good work. May that good work go forward still more gloriously, till the Italians shall be put in possession of the Divine Oracles!

INDUSTRIAL SCHOOLS, AND HOW TO CONDUCT THEM.

We have for a long time felt a deep interest in these cheap and effective institutions for doing good to the children of the poor in our cities and large towns, and several of the District Secretaries of this Society have for years devoted much attention to the formation and encouragement of them. The number of these Schools in the United States is large and constantly increasing. The following letter, from a very dear Christian lady residing in one of the cities of the State of Virginia, (but whose name we are not at liberty to give) supplies some information which we are confident will be thankfully received by some of our female readers who take an interest in the subject. It is just such information as, we have no doubt, is often needed:

“The accounts of the wonderful opening of Italy to Christian effort has made me desirous of dropping a little ‘seed corn’ into that field. My charity-money was all appropriated, and could not be alienated, but unexpectedly the enclosed \$5 came into my possession, affording me an opportunity to gratify my desires. Please acknowledge it in the CHRISTIAN WORLD, simply as ‘Seed Corn’ for Italy, from _____, Va.

“Your Magazine is read in our family with much interest. We have wished your correspondents would be more minute in their accounts of the industrial schools. Last year we were about forming one, and greatly needed some details as to the manner of conducting them. We had to work out a plan for ourselves. Though we have public schools in the different Wards of our city, yet many children are too poor to reap their advantages. Their clothing is too meagre, or too ragged, for them to mingle with those of a higher grade. Then the mothers of some are obliged to leave their younger children in the care of the older ones, while they go out to work two or three days or half days of the week, which would exclude such from the public schools, where regularity of attendance is required. In view of these things, twelve young ladies engaged together to spend from two to three hours, five days of the week, in teaching as many of these neglected little ones as could be induced to attend.

“We divide our number into four courses, so that three teachers may be always present. To counteract the bad effects of a weekly change of teachers, two commence their labors on Monday, while one of the last week’s trio, who had commenced hers on Wednesday, continues till the ensuing Tuesday evening.

“The school is opened by reading a few verses of Scripture, singing, and the repeating in concert the Lord’s prayer, to which some simple petitions are generally added. Then an hour is spent in reading, spelling, writing on slates, or some exercises in Arithmetic. All who are able read in the Bible, and to all, religious and moral instruction is given. Again we sing; after which sewing is distributed. Through the liberality of friends, we are able to provide material for garments suited to the necessities of our pupils, which they make for themselves. The ‘Peep of Day,’ and similar books have been listened to with much interest, while their little fingers busily ply their needles.

“We visit our scholars in their homes, and try to improve *them*. We gather them into Sabbath-school and church; try to procure work for both parents and children, and by every appliance seek to elevate their condition. We feel that our labor has not been in vain; we can see manifest improvement in many cases, and we hope that the seed sown will bring forth fruit to life eternal.

“‘We work for souls,’ is, I think, the feeling of all. We have been honored by the watchful attention of our Romish bishop, and several children withdrawn, still each day we point some Papist to the light. We want some temperance songs. The ‘Temperance Union,’ publish a little book of songs, but I know neither the price, nor where to send for it. May I ask you to procure one, and forward by mail, deducting the price from the enclosed bill. Excuse the liberty I take.

“My parents unite in kind regards and remembrances.

“Respectfully Yours, _____.”

“P. S.—I omitted to mention that we have the scholars repeat, in concert, both hymns and Scriptures.’”

THE MISSION TO MEXICO.

Most of our readers are familiar with the name of Miss Rankin and her labors at Brownsville, (Texas,) on the Rio Grande. As that town is on the confines of the Republic of Mexico, and many of its inhabitants are of Mexican origin and race, and many of them still Mexican citizens, Miss Rankin’s mission is one of great interest and importance; for the school for girls which she has long conducted is almost exclusively for the benefit of Mexican youth. The subjoined extracts, from a letter recently received, will give our readers a good idea of Miss Rankin’s labors, and call forth, we are sure, their prayers in her behalf, and for the school which she teaches as well as upon her other efforts in behalf of the cause of evangelical religion. After speaking of the deplorable state of the country, and of the perils of Texas in the present political condition of the country, she enters upon the nature and prospects of the work in which she is engaged:

“During this scene of trouble and anxiety in regard to the interest of our beloved country, I have been greatly encouraged by the favorable aspect which Mexico has assumed in regard to its evangelization during the past year.

“Facilities for successful operations are now fully enjoyed, inasmuch as all prohibition is removed, and the ‘Word of the Lord has free course,’ and I trust, will be ‘glorified.’

“There has been, during the past year, a great demand for the Scriptures of Divine Truth, and several hundred copies have passed through my hand, and I have the fullest evidence that they are doing much good.

“Thirty thousand pages of other evangelical literature have also been disposed of, all by sale. A recent order from Monterey would justify me in sending a much larger amount than hitherto disposed of, if I had the publications on hand. D’Aubigne’s History of the Reformation was particularly demanded. I am daily expecting from New-York an appropriation which has been made me by the Tract Society, and I hope to be able to supply, to some extent, the demand.

“Facts like these, go far in proving the desire of the Mexican people for the Truth, and I cannot but feel that they are indeed ‘stretching out their hands unto God.’

“My school for Mexican girls was never more prosperous than at the present. A greater number of an interesting character are in attendance than at any time hitherto.

"The fact that I have retained the greater part of these pupils, for five or six years past, in the direct opposition of the priests, affords unmistakable evidence, in my estimation, that God's special favor has been exerted in behalf of this object, which has been a subject of my most earnest prayers. So much of the interposition of Almighty Power has been manifested, in times of difficulty, that I cannot but believe this mission to be of God, and that he has important ends to accomplish through the humble instrumentality which he has seen fit to employ.

"Among the greater portion of the one hundred Mexican children which it has been my privilege to instruct during six years past, are exhibited many indications of real and permanent benefit, both in an intellectual and moral point of view. One, which I regard with the greatest satisfaction, is their love and veneration for the Holy Scriptures. Who can estimate the amount of influence which that single impression upon the hearts of these females may exert upon the future character and condition of Mexico? If the hearts of Mexican women become imbued with the Spirit of the Gospel, we may reasonably hope to witness its transforming power, for in that country woman has unbounded influence in all religious matters. Most of the Bible and Tract distribution which I have performed in Mexico, for two years past, has been through the agency of females who have been under my instruction. This I regard as the beginning of a blessed work for benighted Mexico, through the instrumentality of this Female Seminary planted upon its borders. Many, I trust, will be the female teachers who shall go forth with their enlightening influences among their own country people. My main dependence for agents for Mexico's regeneration is upon her own people, yet we want some noble spirits of the right character to set this work into successful operation. Missionary teachers, bearing their mission from above, could not fail of doing an effective work for Mexico, at the present time. The present condition of this hitherto priest-bound-country, I regard as a very critical juncture. The great majority of the people are convinced of the errors of the Roman Catholic religion, and in the abandonment of a system of religion, however false, they are in danger of becoming skeptical in regard to any other. For instance, in reading the New Testament, any little discrepancy which they may conceive to exist in the account given by the Evangelist concerning the Saviour, leads them passionately to discard the book, as all a fable. We can easily understand that a little instruction would set the matter right. A people so long kept under the restraints of false guides cannot be expected to be very expert in the exercise of their own reasoning faculties. The living teacher is requisite, for it is said in Holy Writ, 'how shall they hear without a preacher;' and may we not hope that some may speedily be *sent*? Praying that the Lord will send laborers into the fields already 'white for the harvest,' I subscribe myself yours in Christian labor,

"MELINDA RANKIN."

THE WORK IN FRANCE AND BELGIUM.

We have received interesting letters from the Rev. Messrs. Frossard, Grand Pierre, and Cordes, in reference to the good work in France, and from the Rev. Mr. Anet in reference to the work in Belgium. The first two brethren (the Rev. Dr. Grand Pierre and Rev. Mr. Frossard,) speak in the most encouraging terms of the progress of the Gospel in connection with the labors of the missionary agents of "*The Central Protestant Society*

of *Evangelization*," a Society which is sustained by the evangelical portion of the clergy and laity of the established Protestant Churches of the empire. The intelligence which the letters of these dear brethren communicate is both cheering and sad. On the one hand, we are informed that the government has become decidedly more favorable to the Protestant interests; in proof of which we may cite the case of Chapels which had long been shut up, but which are now opened for public worship to the great joy of the people, Protestants and converted Romanists, who had erected them. A chapel at Estissac, in Champagne, which was built several years ago, and long closed by the authorities of the Department, has been opened for the last few months, and is attended by a numerous congregation. It is expected that the same liberal policy will prevail throughout the empire. We may say, *in passing*, that the secular as well as religious papers make mention of the fact that the Emperor has recently given 2,000 francs (nearly \$400) towards the erection of a Protestant Chapel at Biarritz, a celebrated watering place in the edge of the Pyrenees. This looks well, and the fact is one that calls for thanksgiving. It is a sign that his Imperial Majesty begins to appreciate the loyalty of the Protestants. It is high time he did, for it is quite certain that he has not much more to expect from the Roman Catholic Hierarchy.

We may add that Mr. Frossard estimates the number of the laborers of the Society at 70, and states that its missionaries preach the Gospel in 118 places of worship, in 35 Departments.

We have said that the communications of these brethren have made us *sad*; it is because they speak of a deficiency of 20,000 francs, and of the necessity of diminishing the Society's work, and of cutting off some of the missionary stations! This ought not so to be.

From Lyons, the Rev. Mr. Cordès writes most encouragingly, whilst acknowledging a recent remittance from our Treasurer. The good work steadily advances in that important city and its environs. Thirty years ago there was just one evangelical place of worship in Lyons, and that a chapel in the third story of a house; and it held about 350 people when crowded. Now there is one large central chapel or church that holds a thousand people, and five smaller ones in different parts of the city, supplied by four pastors; there are four evangelists who visit wherever they can find access, and distribute the Scriptures and religious Tracts, of the latter of which they scatter many thousands. In the environs there are four principal stations, supplied by two ordained evangelists, and there five other places (villages) which are beginning to be evangelized by members of the church.

From Belgium, we gather many items of good news, from Mr. Anet's letter and the "*Chrétien Belge*," the monthly organ of the Belgian Evangelical Society; but we have not room for them in this number of THE CHRISTIAN WORLD.

THE PANAMA MISSION.

We have received several letters from the Rev. Ramon Monsalvatge since his arrival at Panama. The last bears the date of May 14th, (1861) and contains information of a very interesting nature. We shall give some extracts from it.

“Since my last letter (of April 24th,) I have to inform you that I have preached four successive Sabbaths, to an audience constantly increasing. My Catalonian fellow-countryman has decided to give me the use, without charge, of the church of *S. Juan de Dios* for an indefinite time. The Roman Catholic Bishop and the priests of Panama at once determined to arrest my preaching of the Gospel, and for that purpose they sent, Sabbath night, April 28th, a troop of children to the church of *S. Juan de Dios*. During the celebration of Divine service, these children commenced making a great uproar, and continued their shameful conduct until I had gotten through, and even followed me to the place of my abode. The clergy thought in this way to frighten me, and they hoped, without doubt, that I would imitate the Rev. Mr. Pratt, when, in 1858, they made a similar tumult at Bogota—an interruption which so intimidated him that he did not dare to preach again. I addressed a memorial to the Governor of the State of Panama, praying him to protect me according to the Constitution. The Governor responded according to my desires, and the next Sabbath, (May 5th,) he sent four agents of Police and even some of the Magistrates to the place of worship. The Prefect or Mayor was also present at the service, and everything passed off in good order. On the 12th of May I preached again, and everything went on with order, devotion, and approbation. Four priests were present last Sabbath at our public worship, and went away edified, I trust.

“The expenses for lighting the church and the services of the sexton, have been cared for by the American Consul, who has gotten up a subscription among the foreigners for that purpose.

“I have not hitherto visited many families, because I am waiting for the New Testaments which I desire to carry with me from house to house; but I have distributed one hundred and twenty tracts, and twenty catechisms.”

We subjoin a translation of the Petition which Mr. M. addressed to the Governor of Panama, to which his Excellency responded in the favorable manner related in the preceding letter. The original was in Spanish

MR. MONSALVATGE'S PETITION.

“Ramon Montsalvatge, a citizen of the United States, Minister of the Protestant religion, and Missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, makes known—

“To the citizen Governor of Panama:—That, on the evening of last Lord's day, while I was in the Church of *San Juan de Dios*, performing the evangelical service, various individuals of those assembled in that place, in violation of the Constitution and the Laws of this country, no less than of their religious principles and those of

morality, interrupted the free exercise of the ministry, and followed after me all the way to my dwelling, making a burlesque display altogether unbecoming a city calling itself free and civilized. There are not wanting persons who suspect the source from which that intolerant proceeding originated; and there are not wanting those who even named the authors of the scandalous act. Perhaps some of these, misled by error and self-interest, which may naturally be supposed to exist in those who wish to be alone in power, may have been justly suspected. Far from me is such an intention. I firmly believe that those who have been named as the agents of that immoral proceeding, would be disposed to suppress it; for the pulpit and free speech are the arms which in imitation of our Divine Master, I employ; and the pulpit and free discussion are the arms with which I ought to be opposed by others, unless legal principles in this country are not a mere imposture, and if my opponents do not find in the mission which I exercise a focus of light which illuminates, against their interest, the centre of darkness, in which it may be convenient for them to keep people.

“But powerful as are the reasons derived from Philosophy, and strong as are the arguments which may be presented against the acts of which I complain, I must make application to your authority, soliciting your protection, in order that the second Section of the second Article of the Constitution of the State may be fulfilled.

“You, Citizen Governor, as Supreme Chief of the Sectional Administration of the State of Panama, are able to suppress the insubordination of those who have thus violated my ecclesiastical dignity, and my right to celebrate in public the worship which I profess; and, if I address myself to you before addressing the Prefect, it is because in your hands is the fountain of administrative public authority; and to your orders are subject all the employees of political order, as your agents.

“I ask no favor, Citizen Governor, I demand a just and promised protection: and I demand it, because I believe that “Religious Liberty,” that is to say the right of every man who treads the territory of this privileged section of country, to profess the religion which belongs to him, is a reality, and not a mere ornament of the political Constitution of the State.

RAMON MONSALVATGE.

“PANAMA, May 4th, 1861.”

SWEDEN.

A LETTER FROM MR. C. O. ROSENIUS.

“STOCKHOLM, February 13, 1861.

“As your letter of December 18, 1860, contained a draft, I ought to have answered it immediately; but I hope you will excuse me, when I remind you of the many letters from subscribers to my periodicals, which I have to receive and to answer during the first months of the year.

“In the first place, I very heartily thank you for that letter of yours and the enclosed draft of one hundred dollars, and I hope you will consider these lines as an acknowledgement on my part of having received your remittance. I also wish to communicate to you what I know of the progress of the Lord's kingdom in our country. And, praise to the Lord, his work appears to be continually advancing in every part of the land, if even some little spots of the large field are occasionally drying up. Through the many letters which I have received these last months, for the sake of the above mentioned subscription, I have had fresh and rejoicing evidences of the fact, that the number of awakened souls, inquiring and concerned for their salvation, is increasing everywhere in our land. As our country, before these last twenty

years, was wrapped up in a general, spiritual lethargy—excepting only some few limited places where God had his chosen ones—and as, in the earlier times, very few knew anything of a true and living work of the Lord, but religion consisted in the observance of empty and dead forms, the soil had of course become so dry that when the Lord ‘caused his showers of blessing to come down in his season,’ the vegetation which they called forth has been particularly fresh and lively. The heart of man is certainly always and everywhere the same, carnal and earthly-minded, and does not care for the Kingdom of God; but I think that the above-mentioned case will nevertheless make some difference. I very well remember an expression of a brother from England, Dr. Steane, who visited our land two years ago. He said: ‘The spiritual vegetation in Sweden reminds me of Spring, of May and June; but in England we have rather autumn, August or September.’

“Besides what I every day hear from the provinces, of the facility with which the sparks of Divine light take fire in places where all before were plunged in darkness and death, I have newly had an example of this spiritual *receptivity*, so interesting and so charming to my heart, that I wish to relate it to you:

“About eight years ago, I was induced by a friend to visit a young student, knowing and very gifted, who had sunken down into the miseries of drunkenness and poverty. I found him in a miserable little room, that had but one chair and a poor bed. The only visible society of the youth was a serpent, which he had stuck up in a large glass-vessel—a hideous image of the enemy of his soul. His high-colored face bore evident marks of the ravaging vice of which he was a captive, but at the same time, he was near despair in feeling that he was unable to break these fetters. I had some hearty and serious talks with him, and when I found that I could use him to help me in writing, I took him to my house, hoping by this means to separate him from the temptations to which he would be exposed if he remained in the depraved society with which he had hitherto mingled. He lived at my house a whole year. His health and looks improved with every day, and soon we saw with joy that he began to listen to the voice of God in His Word. It is true, we could never perceive that he was really awakened and had a deeper knowledge of his sinfulness; but he was convinced of the truth of the Divine Word, and of the necessity for every one to be converted to God. This he evidently showed by his zeal for the conversion of his eight sisters and brothers, all of whom lived in the deepest spiritual darkness, and he not only sent them religious books, but also wrote to them and exhorted them to repent. In the meantime he had been so restored and strengthened, that we thought it our duty to enable him to continue his medical studies at the university of Upsala. The two following years he often wrote to me from that town, and subscribed to my periodical ‘the *Pietist* ;’ but since that time he discontinued to write, and I did not, for years, hear anything from him. But now some weeks ago, I was visited by a young and lovely Christian gentleman—it was a brother to our Ludvig K.—, who told me with a face beaming with joy in the Lord, that out of the nine brothers and sisters, seven were converted and believing children of God, and only two yet unconverted, servants of sin and unbelief. And the instrument, which it had pleased the Lord to use for effecting all this, had been the letters written to them by their brother Ludvig, and the books we had sent them. This is an example of the spiritual receptivity of which I have before spoken. We were both moved to tears of joy. But I hasten to tell you the end of his relation. You may easily imagine my affliction and astonishment, when he added: ‘But who are these two unconverted ones? Ludvig is one of the two.’ By the counsel of the ungodly, ‘through philosophy and false deceit,’ at the university, he had been led into the paths of unrighteousness, and had now wrought out for himself a religious system,

according to which he was trying to be at once the friend of the Lord and of the world. The religious views and convictions of his converted brothers and sisters he now looked upon as exaggeration.

“ Finally I wish to give you some details of what is done in the capital for the salvation of souls by the Stockholm city Mission, a branch of the Evangelical Fatherland Institution, working in many different ways. As for instance: 1. The spread of books. 2. Meetings for proclaiming the Word of God. 3. Sunday-schools. 4. Every-day schools for poor children. 5. Visits to Prisoners.

“ In 1860 this Society alone, working only within the precincts of the capital, has sold or given gratuitously, 547 Bibles and new Testaments, 95 collections of sermons by Luther, and over twenty thousand Tracts. The Word of God has been regularly preached in four locals, belonging to or hired by the Society. The number of Sunday-schools amounts to nineteen, of which one has been visited by eighty children. Every-day schools four. The success of the activity displayed in the prisons has been highly gratifying, so much the more when we remember all the difficulties and opposition with which this division of our city Missions has had to struggle—and this especially from the side of the authorities of the prisons. Now in their last account, annually presented to the King, these same authorities have spoken most favorably, and very much praised the results of the work of the visitors. Ten ladies and four gentlemen, (one of these four, an old man, is governor of this province) are now regularly visiting the prisons of the capital, and find pleasure to sit down near these poor captive culprits, and speak to them of Him, who is come ‘to proclaim liberty to the captives and the opening of the prisons to them that are bound.’

“ I do not recollect if I have before told you the interesting fact, that though the collections of Luther’s sermons have seen many large editions in the last twenty or thirty years, nevertheless the E. F. Institution resolved, two years ago, to begin the publication of a new one. This edition, with not less than thirty-six thousand extra, was so soon sold, that we have been obliged to make preparations for a new one. When you remember that we have a population amounting only to three millions, this is indeed a striking occurrence, which very well shows that the Lord has sent ‘a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the Words of the Lord.’

“ The week appointed for prayer, which we have newly celebrated will, I hope, bring new blessings over the land. Here in Stockholm, our ‘Bethlehem Chapel,’ as well as the hall of the Baptists, was every evening crowded by devout and praying souls. And from all the parts of the country I have heard that this opportunity of joining in common prayer has been embraced with interest and joy. ‘A sound of abundance of rain is heard’—we expect showers of blessing. The promises of the Lord give ground to these expectations.

“ If Dr. Baird has come back to his place among you, I beg you to give him my compliments. He is the only one of your Society with whom I am personally acquainted.

“ May God strengthen you more and more, and pour out upon your Society His richest blessing, as a reward for your zeal and Christian love to us! Help us with your prayers.

“ Yours, most respectfully,

“ C. O. ROSENUS.”

THE WORK IN OUR OWN COUNTRY.

One of the missionaries who labor among the Canadian French in Illinois, writes as follows :

“The interest felt in the subject of Religion is still encouraging, and will I hope long continue. One old man, when dying, said, the other day, that *he had nothing more to do but to go to Jesus, who was all his salvation and all his hope.* God has been glorified, and there is joy in Heaven. But we have rejoiced over several returning sinners ; so that we may say that great good has been done, and the good pleasure of the Lord is in our work, and therefore it must prosper. There is such a movement in our neighborhood and the adjoining settlement, that the Priest has not yet ventured on his usual monthly circuit. He dreads the interrogations of the people, as he has been very much embarrassed by them of late. Several Roman Catholic families here are now sending their children to the Protestant School, contrary to the injunction of the Priest. They say, ‘*The Protestant children are encouraged and instructed, while ours remain ignorant. We will take our children to the school, and the Priest may preach and talk till he is tired ; he will then give it up.*”

Although this missionary is a very humble man, and possesses but little of “human learning,” his mode of approaching the Romanists whether French or Irish, and the conversations which he holds with them, demonstrate that he has been taught “from above.” His quiet and simple visits from house to house, in which he distributes Bibles and tracts, are, with God’s blessing, doing much good.

An excellent French minister who has for years preached to a Presbyterian Church near Ripley, (Ohio,) has written to say that he has come to the conclusion to give up his present position, for the purpose of taking charge of a French congregation at a considerable distance in the interior of that State, which he has been the instrument of gathering during the last few years,—for this purpose visiting them once a month, and sometimes more frequently. He has applied to us for Hymn-books in the French language, which we shall be happy to furnish him, as far as may be in our power. We intend to give a pretty full account of the “French Settlement” to which this good brother purposes to remove, the number and character of the colonists, and progress of the good work of Grace among them, &c. Besides the colony in Ohio, there are several other “French Settlements” in our country, all of recent origin, in which the Gospel has gained a permanent lodgment. One of these is in the interior of the State of New-York, another is in the interior of Illinois. The latter, we may remark, is chiefly composed of emigrants from the *Canton de Vaud* in Switzerland, although they are French in language and race as are the inhabitants of that Canton and two or three others in the South-western part of the Helvetic Republic. As the people of the Canton de Vaud are called “Vaudois,” this colony has been called in some quarters a “Waldensian Colony.” The mistake has arisen from the fact that the Waldenses are also called “Vaudois” by the people of the Continent, and

*Waldenses** only by the English and English-speaking people. Undoubtedly they ought to be called "Vaudois" for the same reason that the people of the Canton in Switzerland are called "Vaudois," namely, that they are "inhabitants of Vallies." There is no *Waldensian Colony* in the United States, nor anywhere else in this Western hemisphere, that we know of, save the one in the vicinity of Montevideo in South America.

A missionary who is laboring this Summer among the German "Diaspora" in New-Jersey, appears to be much blest in his efforts to gather up these "scattered" ones. On the first Sabbath in June, no less than seven teen or eighteen were received into one of the Dutch Reformed Churches. We may give some details hereafter.

The missionaries of the Society in New-York, Louisville, St. Louis, and other cities, report the usual amount of encouragement. But it is evident that the "war excitement" is a great hindrance in St. Louis, and some other places in the West. At Cincinnati, a very valuable Irish lay-missionary of ours has been induced to enter an Irish regiment, as an officer (a *Lieutenant*, we believe) because of the happy influence which it is hoped that he will exert among the men, although they are mostly Romanists.

MISSIONARY INTELLIGENCE.

THE WORK IN THE PAPAL WORLD. CALLAO.

Our readers will find in the preceding pages of this number of THE CHRISTIAN WORLD abundant evidence that the work of the Lord is advancing in France, Italy and Belgium. The same progress is visible in Ireland and Canada, although we speak not of those countries at present.

PANAMA.

We have elsewhere referred to the encouraging circumstances in which Mr. Monsalvatge has commenced his mission in Panama. For the first time the Gospel has been preached by a Protestant in that city, one of the oldest in South America, in the Spanish language. It is probable that Mr. M. will preach in Aspinwall, if not on alternate Sabbath, yet frequently.

The Rev. Mr. Gilbert, is much cheered in his labors in Callao. His English and American congregation numbers nearly sixty; his German service is attended by an interested little audience of twenty to twenty-five persons; whilst his Sabbath-school is steadily increasing in the number of its pupils of various nationalities. In a recent letter he mentions that five German children attend that cannot speak a word of English. We have received another delightful letter from him, addressed to the children of the Sabbath Schools in this country, which we regret to be compelled to postpone till the next number of THE CHRISTIAN WORLD.

SANTIAGO---CHILL.

We have received an interesting

*The English gave them the name of "Waldenses," under impression that they were descended from the followers of "Peter Waldo," of Lyons. But these people had existed for centuries before Peter Waldo and his "Poor men of Lyons" were ever heard of.

letter from the Rev. David Trumbull, of Valparaiso, (Chili, S. A.,) who was long a missionary of our CHRISTIAN UNION, but is now sustained by his church and his efforts. Mr. T. lately visited Santiago, the Capital of the country, and spent two Sabbaths, and preached each day to thirty or forty people. He states that there are between three hundred and five hundred English-speaking people in that city, and among them some who love the Saviour and desire to have ministrations and ordinances of the Sanctuary. Mr. T. believes that it is an admirable place for a faithful missionary, a young man, whose soul longs for the entrance of the glorious Gospel into South America. Who will go for our Society? And who will furnish the means of his support, especially for the outset?

CHINA.

The Rev. Mr. Blodgett (of the American Board) is at Tientsin, some seventy miles Southeast of Peking, and is laboring with much satisfaction. He reports that he finds native Roman Catholics and even Mahammedans in that city, (which will probably be held by English and French troops for some time,) and also some persons who seem to be desirous of knowing more of Christianity. Occasionally, he falls in with persons who have received a tract or New Testament, or come in contact with the missionaries at Shanghai. Mr. B. is of the opinion that Peking itself is open to missionaries of the Gospel, and assigns reasons for its being speedily occupied. He has met with much kindness at the hands of the English officers and others at Tientsin, and a proffer of co-operation in an attempt to build a Christian chapel.

The native church under the care of the mission at Fuh-chau, now consists of thirteen members, of whom eight are males and five females. Five of the males possess sufficient intelligence, it is believed, to become, with proper instruction, useful "helpers" in the work of the Mission.

The Rev. Mr. Talmage writes from Amoy, that there are about six hundred members in the churches connected with the different missions in that city, of whom two hundred and twenty-nine belong to the Mission of the Reformed Dutch Church of this country; twenty-four were added last year. Twelve native helpers, besides teachers, are employed in spreading the truth. The native Christians contributed \$500 the past year to benevolent objects. At *Kang-Thau* there have been a number of conversions, and some ten inquirers are reported.

Some of the missionaries are still sanguine in regard to the Rebellion which has been in progress for twelve years in China; others are more doubtful. It would seem that some of the "Kings" or leaders, especially the one who has had his headquarters for some time at Nankin, are much better acquainted with Christianity, and more favorable to it, than the others. We are disposed to think that this movement will prepare the way—by breaking down idolatry, destroying the use of opium and brandy, and overcoming some other obstacles,—for the spread of the glorious Gospel of our Lord.

INDIA.

The Mahratta mission (American Board) has steadily advanced. In the Ahmednugger District there are five different stations, five married

missionaries, and one single female to occupy them, and 16 native churches, containing 473 members, with 330 baptized children — 1,803 in all. Among the converts whom the Gospel has made in this mission have been persons of every caste and position in society, including several Mohammedans. Of the 62 who have died, some were no ordinary Christians. There are 4 ordained native missionaries and 1 licentiate. In the numerous schools of this mission are many youth, a considerable number of whom are pious. This mission exerts a wide influence in the region around Ahmednugger.

The Madura mission in the South of India, has also been greatly blest. It now has 28 native churches and 1,109 native members in good standing. The number added last year was 76. The mission spreads over a large district of country. The number of congregations, mostly small, 145, members of those congregations (men, women and children) 6,447. Native Pastors 6, Catechists 87, Readers 37, Seminary teachers 4, Schoolmasters and Schoolmistresses 76, Schools 75, scholars 1,100, of whom 697 belong to Christian, and 403 to Heathen families. Recent letters are quite encouraging.

The English Baptist missionaries in Northern India have been much blest the last year. At Delhi there has been and still is an interesting work of Grace. More than a hundred persons have been baptized, and the converts now number some 250 souls, and have been organized into six churches under native officers. Two new chapels have been built by the native Christians, and a third by a friend in Delhi.

The Missions of the English Church Missionary Society, and of the Wesleyan Missionary Society are advancing well. The latter Society is turning its attention a good deal to the English army in India, and with much encouragement.

The Rev. Dr. Dealtry, Bishop of Madras, is dead. He was an excellent man and much beloved by all who knew him. He took a heartfelt interest in the work of God in India.

We are grieved to be compelled to say that the famine in North-western India is appalling. At the same time there is much suffering from famine in Travancore, in the extreme Southern part of continental India.

SYRIA.

In Southern Syria (Palestine) the Rev. Dr. Gobat, Bishop of Jerusalem, has a considerable staff of missionaries of various classes and nationalities—school-teachers, Bible-readers, evangelists, ordained ministers, etc.—in Jerusalem and in the villages around far and wide. The reports of the good Bishop, who suffers much from ill-health, as well as those of the Rev. Mr. Krusé and the Rev. Dr. Sandrecski (our readers may pronounce, or not, this name as may seem to them good,) are quite interesting.

In Northern Syria, the missionaries have resumed their work at nearly or quite all the points at which it was suspended by the late disastrous massacres; nor are they without encouragement. What is to be the future of the region around Lebanon no one can say. It looks dark enough. The Turkish government have sent a horde of troops to Beirut and Damascus, in view of the announced departure of the French army. But who can longer have any confidence in

the Turkish government, its Pashas, or its soldiers? We cannot.

EGYPT AND ABYSSINIA.

We are really cheered by the movement in Egypt. Our United Presbyterian brethren have now a Presbytery in the "land of the Pharaohs," and their three or four missionaries are laboring with good hope among the Copts, the poor oppressed and ignorant Christians of that country, who in many cases seem remarkably disposed to hear the true Gospel. Through the efforts of the agents of the American and British and Foreign Bible Societies, several thousand copies of the Word of God have been placed in the possession of the people, (mostly by sale at a low price)—including some Moslems. Bishop Gobat ought to have been able to say that he saw something else than "darkness" in Egypt during the two visits which he made to it last year.

Up in Abyssinia, King Theodorus does marvellously well, protecting the five or six very humble, and we fear not very well instructed, though good men, who went forth from the missionary Seminary of St. Crischona, near Basle.

WESTERN TURKEY.

The rupture between the Greek Patriarch of Constantinople and the suffragan Bishops of Bulgaria, is now past healing, we should think. They have thrice refused to attend a "Council" which he had convened. Of course he "ex-communicated" and "anathematized" them, and sentenced them to banishment to a convent on Mount Sinai; but the execution of the latter part of the sentence, the Sublime Porte, at the instigation of Protestant Ambassadors, has for a time prevented. The Bulgarians are now mak-

ing an effort to separate entirely from the jurisdiction of the Patriarch, and become an Independent Church, having their own Patriarch, etc. The entire Bulgarian nation is greatly agitated. The emissaries of Rome are busy, trying to win the Bulgarian priests and people over to their Church—not with much success, we believe. No time should be lost in diffusing widely the new version of the Bible in the Bulgarian language.

Early in April last, Mr. Pettibone and Dr. Riggs, ordained Baron Araham as Pastor of the Church at Rodosto. On the 3d of that month the brethren at Constantinople baptized Ahmed, his wife, and three children, a Mohammedan family from Cesarea, at the house of the Rev. Mr. Schauflier.

CENTRAL TURKEY.

At many points in Central Turkey, considered as a Mission-field, the work of God is commencing. At some, such as Aintab and Marash, the good work has advanced far, and large churches, or companies of believers, have been formed. It is interesting to see how the gracious revival, which was enjoyed at these places last year, still continues. This is very visible at Marash. In Adana, Sis, (Tarsus) Nigdeh, Hadjin, and many other villages around Marash and Aintab as centres, there are those who love to hear the Gospel.

WESTERN AFRICA.

The intelligence from Sierra Leone, Liberia, Corisco, and other points of the Western coast of Africa is encouraging, although the progress of the Gospel in these places is not marked by anything of an extraordinary nature.

MICRONESIAN ISLANDS.

The missionaries who labor in this

group of islands are going forward in faith and hope. The Rev. Mr. Doane, on Ebon Island, says that his school is well attended, although it has been in existence but a few months. The Holy Spirit has blest the preaching of the Word to the hopeful conversion of several persons lately, who give the missionary much joy by their walk and conversation.

The work of Grace advances in

several of the churches among the Indians. In proof of this we might make mention of some of those among the Choctaws. The political agitation of the times, which reaches even to the Indian tribes on our borders, and the distressing *famine* which has prevailed among these people, have been great hindrances to the progress of the Gospel among them in many ways.

NEWS OF THE CHURCHES.

OUR OWN COUNTRY.

The Anniversaries of all the Religious Societies of the United States which hold their Annual Meetings in the Spring were celebrated as usual, mostly in New-York,—in some cases with *repetitions* in Boston. It so happens that those of nearly all the Religious Societies of Great Britain and the Continent occur about the same time. It is our purpose to give in the number of THE CHRISTIAN WORLD for August, as complete a résumé of the Reports of all these Societies, home and foreign, as we can find room for.

The President of Hanover College, Indiana, in a letter to the Corresponding Secretary, states that the College over which he presides, was visited last Winter with a very gracious outpouring of the Holy Spirit, and that a goodly number of the students have believed on the Saviour. There were similar "visitations" in a few other Colleges; but generally speaking, our colleges were not richly blest last Winter, with "revivals" as in past years. The intense political excitement of the country is highly unfavorable to the interests of Religion.

ENGLAND.

The discussion of the "*Essays and Reviews*" still continues. The celebrated Isaac Taylor, (Author of "The Natural History of Enthusiasm," and many other works) has published in *The North British Review* for May, an able analysis and criticism of this book. He condemns the Spirit of "Essayism" which pervades these "Essays and Reviews." 1. because of its *levity*, in the treatment of subjects of the gravest nature; 2. its *evasiveness*; 3. its *shallow Philosophy*; 4. its *conclusions*,—the result of a spurious and misdirected method of Biblical criticism; 5. the *incoherence* of its positions, in a work considered as the production of men who in any proper sense assume the name of Christians. The Bishop of London and the Archdeacon of Middlesex have both spoken out ably against this pestiferous book, whose publication, whilst it must do evil to superficial minds will, however, accomplish much good by rendering necessary a thorough re-examination of the great truths of the Bible, and of the evidence by which they are supported.

The Wesleyans are making special

and most laudable efforts to increase greatly the number of their chapels or places of worship, in London—in this respect imitating the recent successful movement of the Congregationalists, who have in ten years built thirty new chapels, that will accommodate 30,000 attendants.

Increased efforts are making in London in behalf of the religious instruction of the Blind, and of the Seamen, and of the various classes of working men. Of the 10,888 Cabmen in that city, 1,000 are members of "clubs" for moral and religious improvement, and their influence on others is quite perceptible.

Open-air preaching is now resumed all over London, as well as in the suburban districts. Theatres and other public places have been opened for Divine service in the evenings of the Lord's Day, and an active visiting from house to house by pious men and women is going forward.

SCOTLAND.

The numerous "Revival Meetings" are well sustained in Edinburg and Glasgow, (especially in the latter city,) as well as in many other places in Scotland. It is evident that the Saviour is carrying forward a gracious work in that favored land. The glorious Gospel is going down into the classes to whose wants it is so pre-eminently adapted, and penetrating the very lowest strata of Society, to a degree, probably, never before seen since the days of the Reformation in the XVIIth Century.

IRELAND.

April is the month for the Annual Meetings of the Religious Societies in Ireland, especially those whose seat is in Dublin. These Societies

are of two classes. The first comprises those which are independent and local; the second those that are branches of Parent societies in England. The consideration of both gives an insight into the labors and contributions of the Protestants of Ireland, of all communions, in behalf of the Kingdom of our Lord. It is really cheering to see how much is doing by Irish Christians for the spread of the truth at home and abroad. Two of the Societies which labor for the conversion of Romanists, *The Irish Society*, and *The Society for Irish Church Missions*, report a greatly increased desire among Romanists for the Sacred Scriptures. In some places, the priests are forced in self-defence, to circulate the *Donay* version, lest their people should seek and obtain the Protestant one! At one of the meetings it was stated that the Bishop (Protestant) of Tuam "confirmed" at Clifden last October, 201 persons, of whom 167 were converts from Romanism, and that during the last nine years 3,200 "converts," in his diocese had received the rite of confirmation.

FRANCE.

Most welcome news from Paris reaches us. It is that the Lord is pouring out His Spirit on some of the churches, and there is promise of a gracious, and let us hope, extensive work in that great city. We shall expect the details with much interest. We must believe that the "way of the Lord" is preparing in France. Many copies of the Word of God and many religious tracts have been put in the possession of the people; many faithful Sermons have been preached; many faithful conversations with Romanists and unbelievers have been held by pious colporteurs

and private Christians. The mind of the people is, in many places, becoming more and more interested in religious subjects. What is wanted is the abundant *effusion of the Holy Spirit*; for this great blessing many prayers are daily offered up by God's people.

The Annual Meetings of the Religious Societies, in April, were as interesting, if not as well attended, as ever. In the midst of them, was a great Sunday School meeting in the elegant *Cirque Napoléon*. There were present 3,000 children and teachers, and 4,000 parents and friends. The arena and the successive tiers of seats, rising one above another, were crowded. Many excellent addresses were delivered, sweet hymns sung, and earnest prayers offered up. It was a beautiful and impressive sight. One of the speakers, Mr. Bouhon, educated at the Mission school at Paris, goes to *Hayti* as a missionary.

We are sorry to see that Mr. Scherer, formerly a Professor in the School of Theology at Geneva, but who has completely renounced the Gospel, (having begun his downward career by giving up the Inspiration of the Scriptures,) has become the Editor of the new paper called: *Le Temps*. The most dangerous of all heresiarchs and of all opposers of Religion are those who once "tasted the good Word of God, and the powers of the world to come," (Heb. vi. 3,) as the unvarying history of the Church for eighteen centuries fully proves.

GERMANY.

It becomes more and more evident every month, that there is a deep and strong under-current of religious,

evangelical feeling in Germany, whose existence and influence will soon become very fully developed and greatly felt. The separation between the Evangelical and the Rationalistic or Neological elements in the Protestant Churches has been growing wider and more clearly defined, every year, since the death of Schleiermacher, or rather the appearance of Hengstenberg, Tholuck, Neander, Julius Müller, and men of the same school, on the Theological arena. The number of evangelical professors and pastors, more or less clear in their views of the essential doctrines of the Gospel, has constantly and even rapidly increased during the last twenty-five and thirty years. The Evangelical Alliance movement, which commenced in 1846, has done much to strengthen the Evangelical portion of the Churches in Germany; and to some extent, and in some respects in the same way, the Gustavus Adolphus (missionary) Society has had the same effect. The "Inner Missions," of which the Rev. Dr. Wichern of Hamburg is the Director, have done much to increase the zeal and pious efforts of the disseminated Christians of that country, in the work of resuscitating true religion among the masses.

But now a new influence is beginning to be felt. The wonderful manifestation of religious interest that has within the last few months, been witnessed in the Orphan Asylum at Elberfeld, and its gradual radiation from that point, is exciting great interest in all Western Germany. No such work of Grace has been seen in that land for a long period. Its effects prove it to be nothing more or less than a gracious

revival of religion! As might be expected, the truly evangelical and zealous pastors and people hail the movement with delight, and hope and pray for its prevalence throughout Germany; whilst the cold, worldly, rationalistic party, together with some truly good but timid ministers and people, are opposed to it, as being in their opinion the result of enthusiasm and fanaticism, if not the work of the devil! May the day soon come when all Germany will be visited by the gracious influences of the Holy Spirit, and many such precious seasons as that enjoyed at Elberfeld be seen everywhere

SCANDINAVIA.

In DENMARK the alienation which has long subsisted between the Danish and German churches in Schleswick still continues; but we are happy to say that it seems to be gradually diminishing. Many things indicate that the interests of evangelical religion are advancing in the entire Kingdom, but more especially in Zealand and the other islands of the Danish Archipelago, and in Jutland. In SWEDEN, the state of things is highly encouraging; still there is much to be done in behalf of the Sabbath and religious freedom.

ITALY.

Some shameful conduct on the part of the priests and the fanatical populace, as their instruments, occasionally manifests itself in some of the Italian cities. An instance of this sort occurred some weeks ago at Pisa, where a child was violently carried from a Plymouthian chapel, whither its parents had brought it for baptism, and taken by force to the Cathedral, and baptized by a priest; Quite a *row* took place, and the

armed police had to be called in. A colporteur and several other persons were badly injured.

At Genoa, the "Evangelical Christians" having been persecuted as being enemies to the Religion of the State, and condemned in a Court of First Instance, carried their case to the *Court of Appeals* in that city, where they were victorious, through the advocacy of the celebrated Tecchio, Vice-President of the House of Representatives, who came down from Turin to defend them.

At Naples, an association has been formed for the propagation of the truth by preaching, schools, colportage, printing of books, and a newspaper, etc. We presume this movement has originated mainly among the foreign Protestants in that city; although there are certainly Italians there who will sustain it. Gavazzi was still there when last heard from, preaching five times a week to audiences which fill his "hall" to overflowing. The ex-Barnabite monk relaxes not in his efforts to demolish the "Papal Imposture."

AUSTRALIA.

It is cheering to the heart of a Christian and philanthropist, to contemplate the progress of Christianity and civilization in Austria and Tasmania. Large cities are springing up, railways are constructing, the country is becoming explored, important lines of steamships are establishing, "bishopricks," "presbyteries," "conferences" are formed and forming, and everything announces that another British empire—another United States rather,—is arising beneath the "Southern Cross." The Wesleyans are represented to be the most active and prosperous of

the Protestant Bodies, although all are advancing.

THE NESTORIANS OF PERSIA.

The Rev. Dr. Perkins, missionary of the American Board, recently gave some interesting facts at a meeting in Manchester, England. Dr. Perkins said that the Nestorians of the present day were about 150,000 in number, and lived scattered among several millions of Mohammedans in Turkey and Persia. Socially they were much depressed, and they were still more depressed in their morals. A few copies of the Scriptures in the old Syriac language were yet preserved among them when the missionaries first visited the country, and were regarded with respect amounting almost to veneration, although they knew little of the precepts contained therein, and obeyed them less. The Nestorians welcomed

the missionaries almost as angels from heaven. Schools were established both for boys and girls. From the primary schools between 3,000 and 4,000 Scripture-readers had been raised up. From their training school, or college, they have already sent forth sixty able and faithful ministers; and from the school for females they had sent out over 100 pious, well-educated young women. The Bible had been translated into the spoken language, and 80,000 volumes, including the editions of the Scriptures, had been issued from the press.

P. S.—We conclude our "News of the Churches" by announcing as a most recent and important item of intelligence from England, that the Bishop of Salisbury has made up his mind to proceed against Dr. R. Williams, one of the Authors of the "Essays and Reviews," in the "Court of Arches."

MISCELLANEOUS.

The Anniversary of "THE CHRISTIAN UNION," at Boston, took place in Tremont Temple, Wednesday A. M., the 29th of May. Julius A. Palmer, Esq., one of the Society's Vice-Presidents, presided on the occasion. The Rev. Jos. Emerson, one of the Society's District Secretaries, made a brief but interesting Report of the Society's operations, and the Rev. William Adams, D. D., of New-York, preached the eloquent Sermon which he delivered before the Society in that city, on the first Sabbath evening of the month. The audience was good and the interest well sustained.

The Financial Secretary addressed the General Assembly of the Presbyterian Church that met in Syracuse on behalf of the CHRISTIAN UNION, and was heard with much attention. The Corresponding Secretary addressed the Synod of the Reformed Presbyterian Church that met in the Rev. Dr. Macleod's church, New-York. Both of these bodies have often recommended the Society to the Churches under their care.

POSTSCRIPT.—Just as the last pages of this number of THE CHRISTIAN WORLD are going to press, the Rev. George Fisch, of Paris, takes his leave of us, to return to his pastoral labors in the great French Metropolis. Pastor Fisch came to this country last autumn, as a deputy from the "Evangelical Society of France" (of whose Committee or Board he is a leading member,) to ask the aid that was needed to extricate that noble

Society from embarrassments into which it has been driven by the magnitude and pressure of the work in which it is engaged; and although the "times" have proved to be in many respects most unfavorable for such a mission, we are happy to say that our good brother has succeeded far better than we dared to hope for a few months ago. His visit will realize between eight and nine thousand dollars. We even hope the latter figure will be reached. In prosperous times he would have obtained twice that amount with far less exertion. Everywhere, he has been received with kindness, and his visit has done great good in many ways. It has imparted much information, and caused many people to appreciate more highly than ever the work of our CHRISTIAN UNION, which has so long been engaged in doing what it could for France and other Papal lands.

Pastor Fisch desires us to be his "intermediary" in expressing his heartfelt and most fraternal thanks to the Christians in all sections of our country who received him with so much kindness, and aided him with so much liberality. He returns to France (we have reasons for saying so,) with feelings of high admiration for our Churches, and sympathy for our country.

BOOK NOTICES.

DAILY RELIGIOUS EXERCISES. Messrs. Harper & Brothers, (New-York,) have published under the title of DAILY WALK WITH MEN, OR RELIGIOUS EXERCISES FOR EVERY DAY IN THE YEAR, (by the Rev. Nelson Head, of Danville, Virginia,) one of the most interesting and valuable religious works for popular use and instruction, which we have seen for a long time. In a 12mo. volume of nearly 800 pages, beautifully and legibly printed, there is given a text of Scripture for every day in the year, followed by an appropriate comment on it, in the form of a selection from the practical writings of some eminent Christian Author. The IDEA was a most happy one, and has been well embodied in the work before us. The selections vary considerably in length—from a page and half to three pages and a half, but are always rich in thought and wholesome sentiment. They are made from Chrysostom, Augustine, Calvin, Howe, Baxter, Reynolds, Jeremy Taylor, Leighton, Richard Watson, and other lights and ornaments of the Church, of various ages and countries. Mr. Head, the author of this work, is an excellent minister of Christ in the South, and of the Methodist Episcopal Church. We know not his political "proclivities," to

use a word which is beginning to carry with it the smack of *cant*, if not of *slang*, but we are sure that he belongs to a "Kingdom," that is dearer to the heart of every true Christian than any earthly state or country can be—that blessed "Commonwealth," that includes "all who love our Lord Saviour in sincerity and truth."

STORIES OF RAINBOW AND LUCKY. Five Volumes. Harper & Brothers.

The inimitable Mr. Abbott has prepared a new treat for the little folks, whom he understands better, we verily believe, than any other "grown man" of the present day. Uniform in size and type with the Rollo and Franconia Books, these stories are as fresh and vivacious; if anything, an improvement upon their predecessors. We confess to have read them through, with just a twinge of regret that our own childhood was not made happy by such entertainment; and with a great deal of satisfaction in the delight they afford to children now-a-days.

RECOLLECTIONS OF A LITERARY LIFE; by Miss MITFORD. Harper & Brothers.

We have for years been familiar with this work. It is a choice treasury of rare gems of thought gathered in a lifetime of association

with choice books and spirits. The tourist will find it specially a pleasant companion for wayside recreation; the very book for a rainy day at a country inn.

TWO DISCOURSES UPON THE LIFE AND CHARACTER OF THE REV. FRANCIS HERRON, D. D. By the Rev. William Paxton, D. D., Pastor of the First Presbyterian Church, Pittsburgh. Pittsburgh, R. S. Davis, Publisher. This beautifully gotten up volume of 140 pages, is a most fitting memorial of the life, labors, influence, and death of one of the most eminent ministers of the Gospel that have adorned the Presbyterian Church in the United States. It contains an admirable likeness of Dr. Herron, who was one of the finest looking men, in the pulpit and out of it, whom we have ever seen; a man who was every way fit—in person, mind, and manners,—to be a High Priest in any Church. Great was his influence upon all the interests—material, intellectual, social, and religious—

of one of the most important cities in our "Great West." Dr. Paxton is the successor of Dr. H. and has executed the delicate task imposed on him by his office and his sense of duty in a scholarly style, as well as in a truly Christian and filial spirit.

THE GOLD BRACELET, and HANNAH LEE, OR REST FOR THE WEARY, are two charming little volumes just issued by the American Tract Society, for the benefit of their many Juvenile readers.

SOLDIER'S CAMP LIBRARY. The same Society has published, under the above-given title, a little library of entertaining and instructive religious works, in 25 volumes handsomely bound, and has put them up in a convenient box, and all for *three dollars!* We sincerely hope that many sets of this excellent library, which embraces some of the choicest religious works, will be placed, by Christians who have the means, in the possession of our soldiers.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MAY TO THE 1ST OF JUNE, 1861.

MAINE.

So. Paris. Cong'l Soc'y, \$11,36; Rev. A. Southworth, for Italy, \$20; all to make Rev. A. Southworth a L. M.	31 36
Portland High St. Circle, per Rev. Dr. Chickering, - - - - -	38 00

NEW-HAMPSHIRE.

Troy Jos. Jones, for L. M. of Mrs. Clarissa A. Hurlbut, - - - - -	5 00
Durham. Cong. Ch. and Soc'y, in part of L. M. for Rev. Alvan Tobey - - -	15 00

VERMONT.

E. Hardwick A friend, - - - - -	1 00
Middleport. Cong'l Ch., - - - - -	56 64
Derby Center. Rev. Jno. Fraser, Ch. and Cong'n in full of L. M., - - - - -	12 00

MASSACHUSETTS.

Pittsfield. 1st Cong'l Ch., per Walter Tracy, Salem. Jos. H. Towne, - - - - -	40 00
Lynn. Central Cong'l Ch. Rev. J. B. Sewall, for Italy, - - - - -	10 00
Stockbridge. Cong'l Soc'y, per D. R. Williams, Esq., - - - - -	10 47
Greenfield. 1st Parish, to make F. Smith L. M., - - - - -	36 00
Hinsdale. Cong'l Ch., Rev. K. Twaining, Shrewsbury. Cong'l Ch. and Soc'y, - - -	32 00
Wrentham. Cong'l Ch. and Soc'y, - - - - -	23 00
W. Amesbury. Cong'n of Rev. L. Thompson to make E. Sargent and A. E. Goodwin L. M.'s, - - - - -	26 00
Brighton. A friend, - - - - -	11 68
Beverly. Dane St. Ch. and Cong'n, - - - - -	67 32
" Wash'n St. Ch. and Cong'n, - - - - -	5 00
Boston. Park St. Ch. and Cong'n, bal., - - -	35 42
	15 37
	4 00

Clinton. 1st Ev. Ch. and Cong'n., - - -	26 20
Taunton. Trin Cong. Ch. and Cong'n, - - -	44 00
Boston. Essex St. Ch. bal., - - - - -	10 00
Dunstable. Cong'l Ch. and Soc'y, - - - - -	5 25
Pepperell. Cong'l Ch. and Soc'y, - - - - -	2 25
Essex. 1st Cong'l Ch. and Soc'y, to make F. Cogswell a L. M., - - - - -	32 62

RHODE ISLAND.

Providence. Richmond St. Ch. and Cong'n, - - -	42 77
" Central Ch. and Cong'n, - - - - -	109 25
Pawtucket. Dr. Blodgett's Ch. and Cong'n, - - -	2 00

CONNECTICUT.

E. Avon. Cong'l Ch., Rev. E. D. Murphy, - - -	12 87
Farmington. X. Y., - - - - -	20 00
" 1st Cong'l Ch., Rev. Noah Porter, D.D., by Wm. Gay, - - - - -	17 68
So. Britain. Miss Nancy Mitchell, \$5; Dr. Baldwin, \$5; by Rev. J. M. Wolcott, - - -	10 00
Ridgefield. A lady, - - - - -	25
New Haven. 1st Ch., Mrs. Salisbury, \$100; Prof. Salisbury, \$100; P. Perit, \$50; E. Whitney, \$25; Dr. Sam'l Noyes, \$20; others, \$125, - - - - -	420 00
" North Ch., - - - - -	105 94
" South Ch., - - - - -	109 11
" Chapel St. Ch., - - - - -	42 83
" College St. Ch., - - - - -	57 26
" 3d Cong'l Ch., in part, - - - - -	76 66
Southbury. Cong'l Soc'y, - - - - -	26 43

NEW-YORK.

New York City. 14th St. Presb. Ch., Rev. Dr. Smith, per S. Cutter, - - - - -	132 89
Rochester. A friend, in the 1st Parish Ch., - - -	100 00
Hamilton T. Robinson, - - - - -	1 00
New York City. 4th Av. Presb. Ch., by Dr. Post, Tr., - - - - -	37 35

Middletown. A member of the Presb. Ch.,	50 00	Springtown. Spring Meeting of Friends,	
Troy. Two friends,	2 00	add. to L. M. for Robt. Hodson,	5 00
Lansingburg A. W. McMonay, \$2; Jos. Fox, \$2; Miss M. Parmlee, 50c.; S. N. Ida, 50c.; 2d Presb. Ch., \$1.25,	6 25	OHIO.	
Waterford. Presb. Ch., in part of L. M., for Rev. L. H. Lee,	24 72	Ashtabula. Cong'l Ch, \$2; Olmstead, 50c.; Crosby, 25c.; Burroughs, 25c.,	3 00
" M. E. Ch.,	4 10	Kingsville	5 00
Cohoes. Union Coll'n in the M. E. Ch.,	7 18	Unionville. J. Ford, \$1; C. Cunningham, \$1; B. Smith, \$2; C. Martin, \$1; T. Baldwin, \$1; Mrs. Bartrand, 25c.,	6 25
" L. G. Hoffman, \$1; A. C. Wardron, \$1; W. G. Vandebergh, \$1,	3 00	MICHIGAN.	
Morrisania. Rev. J. Mann,	3 00	Fentonville. Coll'n,	13 50
E. N. York R. D. Ch.,	16 60	Chatham. Presb. Ch., \$3; Lecture and Coll'n, \$30,	33 00
N. Y. City. D. R. Ch., Rev. T. H. Strong, per P. Van Dyke,	25 91	Strathroy. Collection,	11 12
Catskill. R. D. Ch.,	1 00	Lansing. Lecture and Collection,	8 76
Corning. Presb. Ch., in part of L. M for Rev. W. H. Nyles,	15 00	Detroit. 1st Presb. Ch, \$14,10; Mrs. G. Stewart, \$10; D. B. Duffield, \$1; Mr. Vail, \$1; D. Cooper, \$5; W. A. Harwood, \$5,	36 10
Painted Post. Presb. Ch.,	7 30	Chelsea M. E. Ch., \$1,66; Cong'l Ch, in part of L. M. for Rev. J. F. Taylor, \$7.50,	9 16
Rochester. A friend for France,	2 00	WISCONSIN.	
Holley. Presb. Ch.,	4 00	Wauwatosa. Cong. Ch., \$12.59; Clara Harwood, L. M., in part, \$10; Betsey Green, L. M., \$30; Richard Gilbert, part L. M., \$10,	62 59
Clinton. Cong'l Ch.,	27 50	COLLECTIONS BY REV. GEO. FISCH FOR THE EVANGELICAL SOCIETY OF FRANCE.	
" M. E. Ch.,	4 30	N. Y. City—E. T. Woolsey, \$200; Geo Douglass, \$500; cash, \$200; Mrs. Alexander, \$6; W. H. Aspenwall, \$100; by the Rev. Mr Merwin, \$100; Miss Haynes, \$25; add to 28d St. Presb. Ch., \$10,30	
Trumansburgh. Presb. Ch., of which H. Camp \$10 for L. M., and Miss E. Hart \$10 for L. M.,	28 83	South Brooklyn Presb Ch., \$28.73; Mrs. A. Bronson, \$50; Miss A. H. Woolsey, \$50; friends, \$7; Dr Agnew, \$25; Mr. Crosby, \$10; West Hoboken, N. J.—Presb. Ch., \$18; Brooklyn—a lady, by Rev. Dr. Storrs, \$20; 1st Presb. Ch. \$85; N. Y. City—West Presb. Ch., Rev. S. S. Hastings, \$63,22; Ref'd D. Ch., Rev. M. S. Hutton, \$85; G. B. De Forest, \$20; 23d St. Presb. Ch., \$29.29; Brooklyn—D. R. Ch., Dr. Willis, \$63.77; Dr. Mitchell, \$31; N. Y. City—D. R. Ch. 21st St., \$35.31; A. C. Post, \$5; Mrs. Mitchell, \$1; Mrs. S. Wood, \$20; T. W. C. Talbot, \$25; T. W. G., \$3; Miss C. Murray, \$5; T. W. C. Ball, \$25; W. A. Butler, \$15; H. S. Denny, \$20; Mr. Mead, \$5; Jno. Gray, \$5; Levi Bates, \$10; Friends, through Dr. Thompson, \$16; Presb. Ch of Sing Sing, \$30; 13th St. Presb. Ch., \$5; a friend from Knoxville, by Mr Packard, \$5; Mr. Peck, \$5; Miss Foot, \$20; second half of the coll'n in 23d St. D. R. Ch., and former half in the same, \$42; Cincinnati, O.—T. Butler, \$5; S. Pendleton, \$15; O. H. Bush, \$5; W. S. Mosebeck, \$20	
" Bapt. Ch.,	1 33	Chas. Goodman, \$5; Jno. Swasey, \$5; cash, \$5; Mrs. Judge Burnet, \$10; Mr. Gibson, \$10; 1st Cong'l Ch., \$39.25; E. Z. Kirk, add., \$3; A. W. Huntington & Co., \$10; Eliza B. Swan, \$3; L. C. Hopkins, \$5; two friends, \$5; S. Griffith, \$2; C. E. Houghton, \$1; A. D. Breed, \$5; A. D. Bullock, \$3; Rochester, N. Y.—2d Presb. Ch., \$41,10; a few friends in Mr. Ellenwood's Ch., \$12,65; Philadelphia, Pa.—18th St. Presb. Ch., \$30; Highland—Mr. Chipson, \$20; Georgetown—Presb. Ch., \$89.	
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Bound Brook. Presb. Ch., Rev. Dr. Rodgers, for a L. M. to be named,	32 00		
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